

## Teaching Intercultural Awareness in English as Foreign Language Course in Japan

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### PROLOGUE

Why do we need to teach intercultural awareness in English as Foreign Language (EFL) courses? The answer is very simple : to improve Japanese students' ability to communicate in English. And since communication means giving or exchanging information or messages, better communicator must be able to send and receive clear messages. There are many misunderstandings arising from improper use of grammar but there are even more occasions where conflicts are the result of cultural differences. To promote better communication skills, students should at least become aware of how differences in society's rules of behavior, social value system and structure of society, influence the way people communicate and how they express ideas and messages.

The difficulty with teaching about culture and how cultural value system influences its communication modes, is that rules of behavior, shared concepts, ideals, mutual understanding or assumptions about life among its members are not widely discussed. These shared concepts, values, rules are not discussed since they are transferred from generation to generation, they are not written rules of behavior as a constitution or laws of a nation. Also these cultural values are gained through childhood experiences, which means they are very deeply rooted and causes emotional reaction when they are challenged or violated. But at the same time, a person may choose to accept or reject certain aspect of the culture as this individual's experiences in life increases.<sup>1</sup> These are some of the reasons why explaining to a foreigner about one's culture is so difficult.

If teaching about culture is difficult and complicated, how and what should teachers teach. The following pages will discuss which general concepts about culture should be explained and how to explain theses concepts through using specific simulations and exercises. The main concern with all the exercises and concepts discussed in this paper is how to teach students to become more effective communicator. And to be an effective communicator means not only mastering the usage of a foreign language but also understanding what is culture and how it can influence communication modes. The initial section will begin with the importance of teaching about culture and incidents or situations where differences in cultural background create misunderstandings and conflicts. This will be followed by how to define culture, explanation of terms

“intercultural” and “cross-cultural” and concepts of culture which influence communication. Each section will include exercises which can be used in classroom to expound on the topic being discussed. The reader must keep in mind that following exercises and incidents are for use in Japanese EFL classroom. The concepts discussed in this paper are universal but the exercises are specifically geared for Japanese students.

In most cases, people do not notice the amount of influence culture has on communication modes until they have to function in a culture other than their own. If we, EFL teachers, are to teach English language as a tool of communication and not as a subject in an entrance examination, then teaching about similarities and differences between cultures must be taught concurrently with grammatical aspect. This will assist learners to express themselves correctly and clearly with less chance of being misunderstood.

### WHY TEACH ABOUT CULTURE IN EFL CLASSROOM ?

When going to a foreign country, one may go to a bookstore to look for guidebooks which explain about this particular country and its culture. But on close examination, one will find that these books only explain about various sights to see, food to taste and what kind of gifts to buy. They do not explain about how people in this culture behave, what is important for them, or how to communicate and interact with them. What one needs is a cultural guidebook with information about cultural value system and communicative methods used by people of a particular culture. Even better than a cultural guidebook is a cultural informant, a person who can give information about a culture, its social behaviors, methods of expression and how to interpret and send messages without being misunderstood.<sup>2</sup> This means EFL teachers must try to fill the role of a cultural informant. The need for the cultural informant, who can inform how to behave and what to expect, can be better illustrated by examining following situation.

Tim is an American businessman trying to sell a new product developed by his company. He arrived in Japan to give a presentation to a possible Japanese client. While giving his presentation to Japanese businessmen, he noticed many of the Japanese were nodding their heads in agreement so he figured he was doing fine. When he was finished with his presentation, he asked if there were any questions about the presentation. Tim became a little perplex since there weren't any questions nor were they anxious to sign a contract. The Japanese businessmen did ask Tim if he would like to go out for a dinner with them. Tim hesitated but accepted the invitation since it might give him another chance to convince them about his product. He ended up spending the whole night with them, going to bars and karaoke. When he returned to his hotel, he was totally confused. All through the night he tried to talk

about his product but they seemed to be more interested in his age, family, hobby and other personal information. As he was getting into bed, he just figured that they liked him but not the product.

What happened to Tim was a result of misreading the messages sent by his Japanese counterpart. To Japanese businessmen, getting to know Tim was very important. Once they sign the contract, they will be depending on him to help solve any conflicts that may arise afterward. In a society like Japan and many Latin American countries, interpersonal relationship is very important since they do not have the habit of solving problems through litigation.<sup>3</sup> This method of illustrating a situation where cultural difference which causes a conflict is called Critical Incident (Brislin & Yoshida).<sup>4</sup> By using Critical Incident and following up with questions regarding causes of conflict in a specific incident, how differences in social values can create misunderstandings, conflicts will be much clearer to the students. The questions a teacher will be asking to the students in this case would be something like “What caused Tim to receive a wrong message?” or “Why did Japanese businessmen asked Tim to join them for dinner?” It is very important for students to understand how conflicts develop by thinking about behaviors of people in the incident. This is much more effective way of teaching since the whole purpose of exercises discussed in this paper is to increase awareness of conflicts caused by cultural differences. In this incident, the whole misunderstanding could have been avoided if some one who knew about Japanese value system had been able to inform Tim what he might face. And this is why cultural informants are necessary and why cultural differences must be taught along with language. Learning a language without knowing something about its culture is much like trying to play a new sport without knowing its rules. One will end up making more rule violations than positive results.

## DEFINING CULTURE

Now that need for teaching culture in EFL class is explained, next step is finding methods to teach about culture and how aspects of culture influence communication pattern. Since there are an infinite number of possible situations where cultural differences can create conflicts, the best teaching approach is introduction of general concepts which can be applied to many situations. Let's begin by examining an exercise which is used for initial explanation of “What is culture?” to beginners in English conversation course at Sendai College.

This exercise starts by having students make a list of characteristics which they think are representative of their culture. Since this method is used in Japan and students are all Japanese, the characteristics suggested by students are of Japanese culture. The next step for the teacher is to start asking each student to mention one

characteristic from his/her list and write them on the blackboard. When doing this, divide the blackboard in half and write capital “C” on one side and lower-case “c” on the other. As students start making suggestions about characteristics of their culture, list all the objects, traditional events, famous places etc., (overt aspects of culture) into “C” section and list gestures, concepts etc., (covert aspects) under small “c”. For example, if “*Sushi*” is mentioned, place it under the big C, “*Kyoto*” will also be under the big “C”, but bowing, “*enryo*” (being modest, hesitating) will be listed under the small “c”. Do not explain to students the reasons for placing each items in one or the other section. It is their responsibility to figure out how items are categorized and determining factors behind the placement.

Example :	“C”	“c”
	<i>Sushi, Kyoto, Obon</i>	<i>enryo, bowing, giri</i>

It will become obvious to the students that there are characteristics of culture in forms of objects and other characteristics which influence their behavior and their way of thinking. The main point of this exercise is to show that there are covert characteristics “c” which influence their actions and modes of communication. To further illustrate this point, an instructor can use another culture like the American culture and do the same exercise by making list of small the “c” which will be used to compare with the Japanese small “c” illustrating the difference in social behaviors and ways of thinking.

If there are not enough information from students about another culture, a teacher can use subcultures within Japan to illustrate the above points. In Japan there are Ainu or Ryukyu culture as well as regional subcultures like *Kansai*, *Tokyo*, *Kyushu* etc; there are also subcultures of high school students, businessmen, blue-collar workers etc. The important factor is to have students understand that there are various cultures and they each influence behavior of its members.

To make this idea even easier for for Japanese students to understand, a teacher can explain how everyone, subconsciously, change communication mode along with the change in an environment. This is called “Code Switching” in social linguistic, which means changing one’s speech pattern along with the social status of person you are speaking with or the change in social community where this conversation is taking place.<sup>5</sup> A good example of Code Switching would be the change in the way students speak when they are conversing with principal of school, compared with the way they speak with their friends.

In another exercise, simply ask students what three advices they would give to a foreigner coming to live in Japan. Again list their advices on the board. But this time categorize advices that are for a specific situation and advices which are general advices which can be applied to many situations. The specific advices will usually deal with

overt aspects of culture and general advices are most often for covert aspects of culture. This exercise will give students some ideas as to what to ask from Cultural Informant and how to give advices when they become Cultural Informant.

### **EXPLANATION OF TERMS “INTERCULTURAL” AND “CROSS-CULTURAL”**

Before going any further, explanations of the terms “intercultural” and “cross-cultural” are in order. Definition of these two terms taken from Webster’s New International Dictionary are as follows :

INTERCULTURAL : existing between or relating to two or more cultures.

CROSS-CULTURAL : dealing with or offering comparison between two or more different cultures or cultural areas.

These two terms may be better explained by examining following situation.

John, from the United States, is an exchange student studying in Japan. At the college, John meets Hanako, who is Japanese, and they go out to dinner together. At dinner, they start to discuss about dating practices between U.S. and Japanese college students.

By using the two terms, John is having an “intercultural” experience of living in a foreign culture. Since John is interacting with a new environment and having extensive contacts with people with different cultural background than his. John is also having a “cross-cultural” discussion with Hanako about social behavior of college students between two different cultures. The discussion with Hanako is considered to be “cross-cultural” since they are comparing a specific topic, social behavior of college students, between two different cultures.

The distinction between above two terms is difficult since “intercultural” research is based on results from various “cross-cultural” examinations. The accumulation of results from various comparative study of specific topic between two or more cultures, cross-cultural research, is the bases for formulating approaches to improve intercultural interactions. In another words, an effective intercultural communication skill is being aware of cultural differences that exist among various cultures and finding best approaches to minimize misunderstandings, stress, and frictions that occur when an individual must interact with people of different cultural background or live within a different culture. And examples or resources used in increasing awareness of cultural differences are result of cross-cultural comparison of a specific event or an incident.

### **CONCEPTS OF CULTURE**

There are various concepts of culture which should be introduced to the students.

The following three points are concepts of culture which students need to be aware of in order to gain better understanding of a particular culture. And as result of better understanding, students may be able to have more productive interaction with people of another culture or function effectively in a foreign culture. These points are expanded in Brislin, R. (1993) and Brislin, R. and Yoshida, T. (1994).<sup>6</sup>

### **Collectivism vs Individualism**

One of the major feature of a culture is whether its society is based on collectivism or individualism structure. Collectivism structure implies that the goal of the group is considered first before individual goals, whereas individualism structure places more emphasis on individual goals. Although many cultures are based on principle somewhere between the two opposite structures, all culture have tendencies towards one end or the other.

An effective method to introduce this new concept is to present a Critical Incident which will illustrate the idea being presented. Following is an illustration of collectivism and individualism through the incident condensed from Miyamoto, M. (1994).<sup>7</sup>

Dr. Miyamoto who was born and educated in Japan but studied and lived many years in the U.S. had returned to work for Japanese ministry of Health and Welfare. One day he had a date with his girlfriend who was going back to the states next date. On the same date, he had a department meeting with his superiors which lasted long into the night without any important issues being discussed. At this point Dr. Miyamoto had to choose between an event which had individual significance and an event which was important to the collective group. He decided his personal business was much more important especially since the group meeting was not going to take up pressing issue. Next day he was called in by his superiors for not being a part of the group and explained that his physical presence alone was very important for gaining acceptance by other members before pressing issues which would be discussed in later meetings.

For people who are in individualistic society, Dr. Miyamoto's choice was natural and acceptable. But in collective society, where establishing relationship with colleagues or people in the group takes precedent over personal matter, he was breaking the unwritten rule of its culture's social behavior. Before explaining the incident as it has been done here, an instructor may ask students why Dr. Miyamoto's behavior was not acceptable. Through these discussions, students will understand their culture more clearly and maybe able to see his behavior from individualistic society's point of view.

Another exercise is to have students make a list of ten most important things in their life. This can be anything from material things like a car or a house to personal

relationships like marriage or family. When students complete this list, go into a discussion and compile the results into a list of ten as a class. This class list can then be compared to Gallop Poll taken in the U.S.<sup>8</sup> Through comparing the two lists, students can see how value systems in collectivist and individualistic societies differ.

This concept of collectivism and individualism is often presented as vertical vs horizontal society. This is based on a concept called Power Distance.<sup>9</sup> Power Distance means distance of social status between two individuals. In individualistic society, where everyone is considered relatively equal in terms of social status, power distance is minimal. In collective society, where age, social status, longevity of service are considered very important, the power distance tends to be much greater. To illustrate this point, Critical Incident below can be used as topic of discussion.

Jane, an American participating in teachers exchange program, arrived in Japan to teach English conversation at a Japanese University. At her first day of class, she walked into the class and found that most of the students were sitting towards the back of the room. She asked students to sit toward the front, explaining that her voice is not very loud and students in the back may have difficulty hearing her. The students fidgeted a bit but not many students moved so she decided not to linger on the point and started to introduce herself. After finishing her introduction, she asked her students if there were any questions they wanted to ask about her or about the U.S.. She still did not receive any responses so she asked the class what they expected to learn in her class and their objective for enrolling in her course. A few students responded but majority of students did not participate. Thinking that it was only her first day and maybe students will respond after getting to know her better, she moved on to explanation of course outline and what she expected from the students. She noticed that students were busy taking notes but still no questions. After the class Jane returned to her office and started to wonder why students were not responding.

What occurred in the above incident was that Japanese students, who were educated in the "high power distance" culture, felt very uncomfortable with Jane's approach which worked well in a "low power distance" culture. The high power distance culture have more clearly defined social hierarchy which is accepted by the people compared to lower power distance culture. In another words, teachers in high power culture is treated with utmost respect and deference due to their higher hierarchy in society. The lecture given by teachers are near absolute, which means students who are in lower hierarchy are expected not to challenge their lecture. In contrast, lower power distance culture sees teachers as fallible human beings who are perhaps only more knowledgeable than students but do not demand any more respect than students themselves.

If one can imagine a ladder vertically placed, the greater the distance between

teachers and students, the greater the authority of the group in higher position. This means in higher power distance culture, students will be inclined to take more passive approach to gaining knowledge whereas lower power distance culture's students will take more initiative and not depend on teachers as their sole source of information.

In addition to the method of explaining this concept through the use of critical incidents as illustrated above, an instructor can divide students into two groups, one low power distance group and other the high power distance group. Students in each group are instructed to behave according to the principle of their group. The members of high power distance group are asked to set up hierarchy and each member assigned to certain position in it, and they are expected to act accordingly. After each group is organized, assign a task, such as organizing a campaign to sell a new product. Each group must complete this task according to the power distance principle of each group. This is a role play in which students are asked to act according to their group guidelines. The purpose of this exercise is to actually experience what is like to function in a culture with these power distance structures.

### **Stereotype, Prejudice and Discrimination**

These concepts are part of a larger concept "Ethnocentricity"<sup>10</sup> but for the purpose of discussing ideas which maybe more recognizable among the students, stereotype, prejudice and discrimination are chosen as topics of discussion. These topics are very important concepts to get across to the students since stereotyping, prejudice, and discrimination, whether they are racially motivated or not, exist in every culture although they may take various form.

Stereotyping - A question asked most often to a foreigner in Japan is "Can you eat *Sushi* ?" or "Can you use chop sticks ?". People in Japan also expect an American to be someone with blond hair and blue eyes. On the other hand, many Americans still assume that there are *Geishas* in *kimono* walking around or people committing *Harakiri* when disgraced. With extensive media coverage of events around the world, one would think that these assumptions would clash with reality. But mass media, especially advertisement and entertainment, promote and reinforce our stereotypical images. Commercials which promote stereotypes can be easily found in the programs on the television everyday as well as movies which represent certain group of people in a stereotypical manner. With today's society becoming more and more visually oriented, a very effective resource for illustrating stereotype is through the use of videos. Students are also much more motivated to learn through watching videos than listening to a lecture about stereotyping.

Some of the films which illustrate stereotyping about Japanese culture are :  
 "Gung Ho" - which shows American view of Japanese through incidents which occur in the U. S. Automobile factory recently purchased by a Japanese firm.



“Black Rain” - An action film taking place in Japan about an American detective trying to capture Japanese criminal who escaped to Japan.

These examples can be made into a video segments and shown to students or assign viewing of these films as homework.<sup>11</sup> Note of caution here is that most films and advertisements on television have copyrights which must be considered when used in the classroom situation. There are videos of commercials for educational purposes and EFL videos available at various bookstores and language text publishers.

Prejudice and Discrimination - Following definitions of terms prejudice and discrimination are taken from Websters New world Dictionary.

Definition of prejudice is ; an opinion held in disregard of facts that contradict it.

Definition of discrimination is ; to make distinctions in treatment ; show partiality or prejudice.

These two terms are treated in this study as one topic since they are interrelated. The two terms are interrelated because prejudice is an opinion which becomes discrimination when this opinion become motivation for an act. These are delicate and sensitive areas which still must be understood by the students. In Japan, discrimination and prejudice often go unnoticed because they are very subtle compared to the American culture. The form of prejudice and discrimination faced by people in Japan are most often based on social status and by the gender of an individual. Because Japan is a collective society, where belonging to a group and complying with its rule is standard behavior, many forms of discrimination are often overlooked or ignored in favor of sustaining harmony within the group. The important aspect to teach about prejudice is that it can harmlessly start from stereotyping and develop into hatred without conscious effort by an individual.

This idea can be illustrated by asking students to make a list of imaginary qualifications necessary for becoming successfully employed by a major company in Japan. The top on the list is usually an academic background complete with graduation certificate from prestigious Japanese University. Then discuss what would happen to an individual who does not possess these qualifications. Then ask what would happen if this imaginary person with this impressive résumé was female. Even if she is employed by the company, what type of work this person will be expected to do? Hopefully, through this exercise, students will be able to understand discrimination is not only limited to racially motivated reasons.

As reiterated previously, importance of presenting these concepts is to increase awareness of students that these aspects of culture exist and that they do influence the rules of social behavior.

Additional explanation of discrimination may be explained in terms of “*Uchi*” and “*Soto*” (inside and outside).<sup>12</sup> The concept of “*Uchi*” and “*Soto*” is an idea where harmony, conformity and goal of a group, to which an individual belong is all important and consideration or objective of outsiders or another group is unimportant.

The expansion of this idea in Japan leads to a form of nationalism and belief that Japan is unique and cannot be understood by the foreigners.

The concept of “*Uchi*” and “*Soto*” not only emphasizes the concept of ethnocentricity, it promotes an idea where as long as the people within the group is satisfied, it doesn’t really matter how their actions affect the outsiders. It narrows the perspective of an individual so that stereotyping and subtle discrimination becomes the norm. Since the motivation for teaching intercultural materials is to promote expanded perception of various cultures around the world and mutual understanding, presentation of various materials to increase awareness that these concepts in various forms exist is vital to better intercultural communication.

### Nonverbal Communication

It is very easy to understand that each culture has its own methods of communication. And one of the method is the use of language. Even in subcultures there are words and phrases that are only understood by its members. This idea goes back to the concept of Code Switching discussed in earlier pages. Along with language, what most of us subconsciously use everyday to communicate with members of the same culture is the nonverbal messages we send and receive. As the language differs from culture to culture, so do nonverbal communication methods. And nonverbal communication methods can vary from very animated gesture to subtle change in posture or even the way we dress or smell. The difficulty in teaching about nonverbal communication is that it is impossible to cover every situation one may encounter in a given culture and nonverbal messages that may be transmitted. And like the written or spoken language, the meaning of gesture changes with the situation or context it is used in.

What is important is to teach basic aspects of nonverbal communication and increase recognition and observation regarding methods of communication other than verbal or written communication. One process to increase recognition of nonverbal communication is to have students participate in a following exercise.

In this exercise, the class is divided in half into two groups. One group is sent outside of the room while the other group is given instructions. The each person of the group in the room is instructed to choose a person in the other group and engage in a conversation when the other group returns to the room. The content of the conversation can be of any subject but when an instructor gives a signal, like touching the ear, students of the instructed group is to close the distance, by one step, between the person they are talking with and observe how this person reacts. With a different signal, instructed members increase the distance between person they are talking with. After the exercise, uninstructed group is asked to discuss how they felt and instructed group is asked to report on their observation. This is an exercise to show students that even amount of space during a conversation can send message which may cause uneasiness

or tension. To further explain that spatial distance changes with the context, ask students how the concept of space changes during a commuter train during the rush hour compared with when riding the same train during the off peak hours with less people in the train. Usually people will endure pushing and shoving that occur in crowded train but same people will complain when pushed or shoved in less crowded train.

Above exercise can be altered to teach about tactile (touching) aspect of nonverbal communication by instructing one group to become overly tactile during a conversation. Most students realizes that body language, especially hand gestures change with various cultures but they usually do not recognize the subtle communication taking place through space, touch and smell.

The use of video can also be an effective approach to illustrating nonverbal communication. For example, a segment from the movie "*Black Rain*", a segment in the early part of the movie where Japanese detective and an American detective are talking on the telephone with their respective superiors, is used to compare differences in their body language and its message. The American, being from individualistic society, communicate his displeasure to his superior by exaggerated gestures and communicates emotion through loud voice and his choice of coarse language. On the other hand, the Japanese detective shows his respect to his superior by standing in attention and bowing even though his superior cannot see him. Another recommended video is "*Dances with Wolves*", where Kevin Costner tries to communicate with Indians about his interest in Buffaloes through gestures. To increase awareness of the nonverbal messages, these segments can be shown using "Silent Viewig", a viewing method in which the sound is turned off and only the visual image is presented.<sup>13</sup>

## CONCLUSION

There are other concepts regarding culture that have been researched by psychologists and social anthropologists such as Masculinity and Femininity, Uncertainty Avoidance and Confucius Dynamism.<sup>14</sup> These other concepts may be used as topic of discussion in advance level courses since they are even more covert aspects of culture. For EFL teachers working in Japan, these four concepts of Collectivism, Stereotypes, Discrimination and Nonverbal communication can serve as the basics or entry stage for teaching better intercultural communication skills.

A teacher must also keep in mind that a major obstacle people face in an intercultural interaction is the frustration and stress created by functioning in an unfamiliar environment. This frustration also arises from not being able to communicate their intentions clearly and not having their intentions translated into desired behaviors. The frustration could be an end result of not having enough knowledge about the language being used but most often it is a result of lack of

understanding about cultural values. Not knowing that these cultural values determine behavior patterns and communication patterns considered to be a norm in this particular culture. In another words, it is not what is said but what is not said, reading between the lines, that causes many conflicts. Unless these frustrations are minimized, frustration will lead to discouragement and person will no longer be interested in communicating in a foreign language.

At this point, teachers should be reminded that teaching culture in classroom is not reserved for native speakers of English. The requirements for teaching intercultural awareness are that teachers must be sensitive, perceptive and able to identify cultural differences which cause change in communication methods. If a Japanese teacher does not have an experience of living in a foreign culture, use his/her experience in dealing with subcultures within Japan or regional differences which cause change in communication pattern of Japanese language. Also the use of videos is highly recommended, since they provide visual clues in addition to verbal pattern.

Finally, if the goal of EFL teachers in Japan is teaching students how to converse or communicate within English speaking environment, culture and how it affects communication modes must be part of the course. Without the knowledge of how cultural differences can influence and alter messages sent and received, an individual will always encounter difficulty with communicating with people from another culture, even if this individual possess fluency in their language. And with increased global interaction, having good intercultural communication skill will be a necessary ability everyone needs to posses.

## ABSTRACT

## Teaching Intercultural Awareness in English as Foreign Language Course in Japan

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The English language instruction approach in Japan is in transition from previous grammar translation emphasis to oral or communication oriented approach. This change in approach means English as Foreign Language teachers must reconsider how to teach students to communicate in English. And teaching how to communicate in English speaking environment requires helping students to express and receive verbal messages clearly. This exchanging of ideas with people from another culture is very difficult to teach. The reason for the difficulty is that communication pattern is influenced by its culture. This requires teaching of cultural differences and similarities or cultural awareness in EFL classroom along with language usage.

This study is concerned with how to increase intercultural awareness of EFL students. There are some concepts about culture, such as Ethnocentricity and Collectivism vs Individualism, which can be used to explain how cultural characteristics affect the way people communicate. Included in this study are explanations of the general concepts and teaching methods which can be used to explain these concepts and to increase intercultural awareness of Japanese students.

## 要 旨

オートウ・トーマス

### 英語教育における異文化コミュニケーション

#### —その意識と理解を高める指導法—

日本における英語教育は従来からの文法・訳読重視からコミュニケーションを中心とした指導へ変わりつつある。こうした指導法の変化により、英語教師は英語でコミュニケーションをすることをどのように学生に教えるかについて新たに考え直す必要性に迫られている。英語でコミュニケーションをとるためには、明確に自分の意思を伝え、また相手の意思を理解する事が必要になる。しかし、異なる文化を持つ人々とどのように話せばよいかを教えるのは非常にむずかしい。それはコミュニケーションパターンというものは文化により異なるからである。それを教えるためには、英

語を使うことと並行して文化間の違いを自覚的に理解させることが必要となる。

この研究は外国語としての英語を学ぶ学生にどのように文化の違いを意識させながら英語を指導するかについて検討したものである。そこでは、まず、集団主義と個人主義の違い、ステレオタイプなどのトピックをとりあげ文化の違いがコミュニケーションにどう影響するかを教え状況に応じたコミュニケーションの方法についての指導を実例に即して指摘した。

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## NOTES

1. For detailed explanation of nature of culture, see Brislin, R.W. (1993) pp. 4-9.
2. The role of Cultural Informant was explained at workshop on "Developing Intercultural Coursework" at East-West Center, Honolulu, Hawaii. Also refer to Brislin, R.W., Yoshida, T. (1994) pp. 11-12.
3. For detailed explanation of Latin American social behaviors see Brislin, R. (1993) pp. 207-215 and Axtel, R. (1993) pp. 98-112.
4. Critical Incidents are also called Cultural Assimilators. For more examples and how to use them, see Brislin, R.W., Cushner, K., Cherrie, C. and Yong, M. (1986) pp. 57-225.
5. Another method of explaining Code Switching to Japanese students might be through discussion of when, where and to whom the formal Japanese (keigo) is used. The discussion should also include what is the determining factor for using formal Japanese.
6. These books also discuss detailed training method in preparation for an intercultural experience.
7. The original version of condensed story is in Miyamoto, M. (1994) pp. 13-18.
8. Gallop Poll is a survey of various subjects done through random sampling. Besides Gallop Poll, weekly magazines like Time and Newsweek are good source of various survey results.
9. For detail explanation, see Brislin, R. (1993).
10. Ethnocentricity is defined by Brislin, R. (1993), as characteristic of a culture where another culture is perceived only from original culture's perspective. pp. 38-40.
11. Other examples of stereotyping can be seen in most American western films which portray Indians as savages or in action films whose criminals are mostly minorities.
12. For complete explanation of "*Soto and Uchi*" and its function in Japanese society, see Doi, T. (1986) pp. 17, 24 and 29-30.
13. Detailed explanations and methods of using Silent Viewing and for other innovative methods of using video, see Stemplisky S. and Tomlin, B. (1990).
14. Uncertainty Avoidance, Confucius Dynamism and other related concepts are discussed in detail in Brislin, R.W. and Yoshida, T. (1994).